

# The AMERICAN FRIEND

Pacific School of Religion  
Berkeley, California



APRIL 18, 1957



Photo by James Furbay

## Perspective

Every spring the various Boards and Committees of the Five Years Meeting meet at Richmond to review their work for the past year, and to plan for the year ahead. In addition of the perspective these annual sessions always bring, the resignation of Errol Elliott and the calling of Glenn Reece, George Scherer and Merritt Murphy to new service in the Five Years Meeting added another depth to our thinking this year. The Friends gathered at the March 25-30 sessions looked at the year ahead with great hope, and at the years behind with gratitude for what has been done in the name of our Lord. May all Friends join together in work and prayer for a future of greater service.

**Worship and Work**  
J. Stuart Innerst

**Kaimosi Dam Pictures**  
Fred Reeve

**Resurrection and the Church**  
An Editorial



## Glenn Reece Called to General Secretaryship

At the recent meetings of the Executive Council, Glenn A. Reece of Plainfield, Indiana, was called to be General Secretary of the Five Years Meeting of Friends, to succeed Errol T. Elliott.

Born in Johnson County, Kansas, on October 26, 1902, (the month the Five Years Meeting was organized) Glenn Reece graduated from Friends University in 1930 and was recorded a minister in Kansas Yearly Meeting. He served several Friends Meetings in Kansas and Nebraska Yearly Meetings before becoming Superintendent of Nebraska Yearly Meeting. From that position he was called to become Superintendent of Western Yearly Meeting in 1944, with headquarters at Plainfield, Indiana.

He and Velma Leonard Reece have five children: Jerald of Ames, Iowa; Leroy of Paoli, Indiana; Lavonna Reece Godsey of Richmond, Indiana; Norval, now at Yale Theological Seminary; and Esther, a senior at DePauw University.

During Glenn Reece's term in Western Yearly Meeting, fellowships of young pastors which meet monthly have been established; half of Quaker Haven, a summer camp ground shared with Indiana Yearly Meeting, was purchased by Western Yearly Meeting; regional conference-workshops on Yearly Meeting work have been held regularly for several years; a decreasing Yearly Meeting membership has shifted to an increase in membership in recent years; and benevolence giving in the Yearly Meeting has increased to four times its original level. One Friend described Glenn Reece's work as encouraging unity, a spirit of cooperation and a sense of going forward.

Glenn Reece has served as guest leader in the National Christian Teaching Mission in Friends Meetings in three cities. He has given leadership to Yearly Meeting pastors conferences in three Yearly Meetings: Wilmington, Iowa and North Carolina. He and Velma Reece attended the Friends World Conference held in Oxford in 1952, and he will serve as moderator on a panel discussing "Growth and Evangelism" at the Conference of Friends in the Americas to be held at Wilmington, Ohio, this summer. He will take office in the Five Years Meeting near September 1, 1957.



Glenn and Velma Reece

## THE AMERICAN FRIEND

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# Editorials . . .

## The Resurrection and the Church

When men want to "explain away" the gospel of Christ they find their greatest difficulty with the resurrection. Here is something in history that cannot be explained away. Without the resurrection what gospel could there have been? Without it Jesus might have come to be one of the greatest and best persons of history, but he would not have been the inspiration which sent forth a body of people to be his church on earth and to hold them in his spell for the centuries that followed. It takes more than a good person to do that—it takes God, through the deathless Christ. There is abundant evidence that the disciples and later apostles held to this faith as their main conviction—Christ was alive forevermore! The resurrection confirmed all else in their ministry.

That great faith was and is the dynamic heart of the living Church. There surely could not have been and cannot be the Church without it. Jesus was not a great spiritual comet sweeping the sky of history to disappear into some abysmal depth, leaving only a trailing memory for men. He was the Sun, the Center, revealing the heart-love depth, the eternal Life of God. Being that, death as interpreted by men could not touch him, for in him was eternal life. How clumsily men erect their barriers, build their tombs and set their guards with the ideas and stuff of their own earthy things. How little they see eternal life through the blur of their own blindness.

But there were men and women who saw more—they saw Him. They who were prepared—prepared by the years of teaching and fellowship with him, could see. They saw, rejoiced and set others afire with their experience. In view of that, Pentecost was no less real than was the resurrection. On that great day the Church was born. Christ took on a new body of which he became the Head—the Church incarnating his spirit.

In his Church he brought men into resurrection. It is not enough that we should say we believe in him and his resurrection. We too must come into newness of life, a life that does not come without pain, without suffering, without Calvary, but by way of the Cross, for it is not possible to speak of his resurrection apart from Calvary. Easter is always on the nether side of the Cross.

What if we should start with Calvary as we look at the race problems. Could we stand at the foot of Calvary, fully aware of where we are, and condemn men of color to less opportunities than we ourselves have? Could we employ the language that it sometimes used to relegate them to "where they belong?" Could we bar them from our neighborhood, our schools, our churches if at the same time we were deeply conscious of the suffering love on Calvary? Could we enjoy our possessions

without qualms when we remember that his one earthly possession—his seamless robe—was taken from him in death?

To remember this is to awaken something within us and prepare us for a spiritual resurrection. The tombs and great stones that conceal the Christ are as nothing when in the power of God we resolve to let him live in us and in the social order of our day.

That is the high calling of his Church!

## At a Turn in Our Road

The past thirteen years in which I have served as General Secretary of the Five Years Meeting and Editor of *The American Friend* have been the most rewarding of my life. Hardly could I have been happier than in the position I have occupied. There will be only an unalloyed appreciation of these my past years as I turn to my new duties, beginning this fall, in the ministry of Indianapolis Friends Meeting.

Having served before in the ministry of local Meetings, the prospects are not wholly new to me. With a new location in a growing area of an expanding city there is presented an opportunity of considerable significance that relates not alone to one Meeting, but also to the extension of the life and work of Friends in a metropolitan area. There is no doubt a new awakening among Friends to their opportunities in the expanding life of the nation. In that expansion Friends have a message, and witness of great importance, both in metropolitan and rural areas, if we keep alive to what is truly occurring.

This move is not only a turn in the road for me, it comes also at a juncture in the life of the Five Years Meeting—a time when a new level of our life has come, and when we must descry the next level to which God calls us. During the past few years we have moved to a fine, new, serviceable building with our Central Offices. Linked with the services of the Quaker Hill Residence on the plateau to the north of Richmond the circumstances present a promising prospect for the future. Other significant steps forward have been made in reorganization, in promotion and in establishing sound business organization for the Five Years Meeting. Fresh inspiration and creative service of new persons will initiate the next movement to another new level.

I have every confidence in the growing future of the Five Years Meeting which has just experienced under the able leadership of Leonard Hall its best support in its history. Other minds and hands will unite with those of my present colleagues for further progress. With Glenn Reece as General Secretary of the Five Years Meeting, Merritt Murphy as Editor of *The American Friend*, and George Scherer as the incoming Secretary of the Board of Missions, and with the other secretaries whose names and services are well-known, there is reason for faith in a new advance.

Errol T. Elliott



## Errol T. Elliott Resigns; Glenn Reece, Merritt Murphy Appointed

Errol T. Elliott announced his resignation as General Secretary of the Five Years Meeting of Friends and Editor of *The American Friend* at a meeting of the Executive Council held March 29-30 in Richmond, Indiana. He will assume duties as minister of the First Friends Meeting in Indianapolis near September 1, 1957.

Errol Elliott has served in his present position since 1944. He has served one period as pastor of Indianapolis First Friends from 1936-1942, and from 1942-1944 served as president of William Penn College at Oskaloosa, Iowa. Earlier he served for a period (1930-1936) with the Five Years Meeting as field secretary and with the American Friends Board of Missions as administrative secretary.

Born November 10, 1894 in Carthage, Missouri, he is a graduate of Friends University in Wichita, Kansas, has an M.A. from the University of Colorado and has studied at the Iliff School of Theology. Friends University recently bestowed a Litt. D. upon him. He and Ruby Elliott have four children.

During Errol Elliott's thirteen years with the Five Years Meeting as General Secretary, that organization has observed its fiftieth anniversary, moved the Central Offices from downtown Richmond to a new building at Quaker Hill, initiated an effective promotional program with a full-time secretary, and has experienced the best financial support this past year it has ever had.

Errol Elliott is also Chairman of the Friends World Committee, the only representative international Friends organization. During the First World War he served with the American Friends Service Committee in France doing relief and rehabilitation work. He was a representative at the constituting convention of the National Council of Churches in 1950, and in 1952 was assistant presiding clerk of the Friends World Conference in Oxford.

He has travelled abroad several times and will be in England and Scandinavia in Friendly visitation this summer for several weeks.

Indianapolis Friends have recently built a new Meetinghouse and are looking forward to a time of growth and cooperative work. Errol Elliott will continue a contact with *The American*

*Friend* after he assumes his work in Indianapolis as a member of the American Friend Council.

At the same time that Glenn Reece was named General Secretary of the Five Years Meeting of Friends (see page 114), Merritt Murphy of Carmel, Indiana, was named Editor of *The American Friend*, to succeed Errol T. Elliott. Following the Recommendation on Reorganization accepted at the Five Years Meeting in 1950, the positions of General Secretary of the Five Years Meeting and Editor of *The American Friend* will be divided. They have been held by one man since Walter Woodward came to the Secretaryship and Editorship in 1917.

Formerly managing editor of the *Noblesville Daily Ledger*, Merritt Murphy has been serving since August, 1955, as editor of *Quaker Action*, the promotional monthly of the Five Years Meeting that goes into the home of every Five Years Meeting family without charge. He combines this with a part-time position of service as Secretary for the national organization of Quaker Men and a full time job as Secretary of the Landrace Hog Association. His work with the American Friend will be on a part time basis. Eleanor Zelliot will serve with him as Associate Editor. Active members of Carmel Friends Meeting, Merritt and Olive Murphy have given devoted service in many ways to Friends. Merritt Murphy will bring concern and skill to his new position.

The members of the Publication Board accept with

sincere regret the resignation of Errol T. Elliott as Editor of *The American Friend*. Each member expressed his appreciation for the distinct contribution Errol T. Elliott has made in his leadership, his interpretation of the message of Friends and also for the understanding and friendship which have deepened during the years of our association.

To Glenn Reece as General Secretary, Merritt Murphy as Editor, to all the rest of our staff for their leadership, and to the continuing program of service and cooperative effort envisioned by the men and women who first planned and organized the Five Years Meeting of Friends, may we all pledge our full cooperation.

James C. Matchett  
Chairman,  
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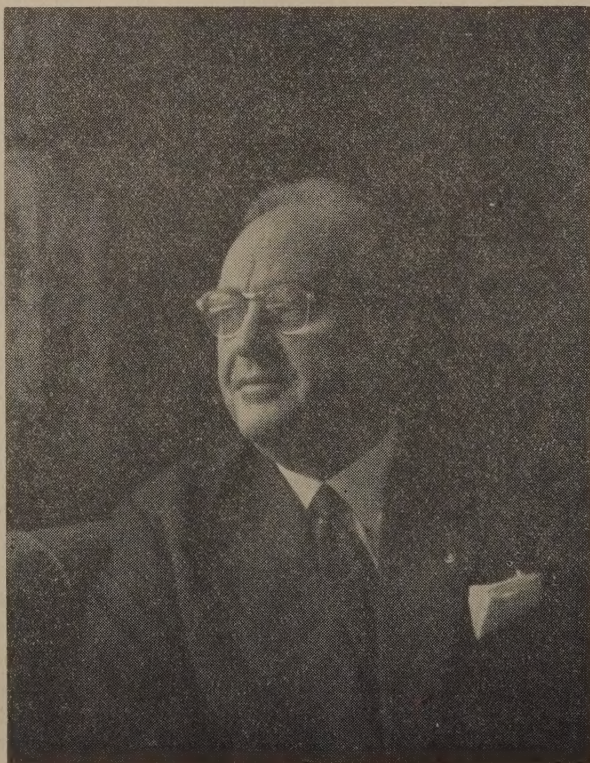
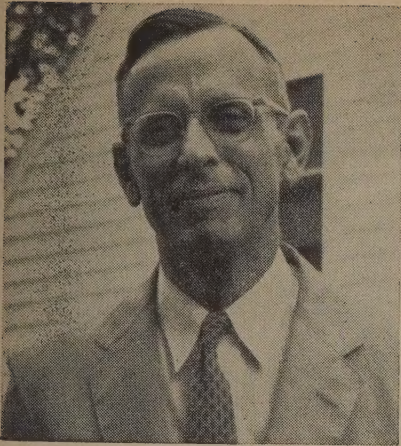


Photo by Edward Nusbaum

Errol T. Elliott





### George Scherer Appointed Mission Board Secretary

George A. Scherer was appointed Administrative Secretary of the American Friends Board of Missions at the March 25-29 meeting of the Board in Richmond, Indiana. He succeeds acting secretary R. Ernest Lamb. George Scherer is at present serving as Principal of the Friends Boys School in Ramallah, Jordan, while on sabbatical leave from Earlham College. He expects to visit the Friends Africa Mission in Kenya, East Africa, before returning to the United States to assume his new duties on September 1. His appointment is effective July 1.

Professor of Chemistry at Earlham College since 1936, George Scherer is a 1927 graduate of Earlham with master's and doctor's degrees from Cornell and Purdue Universities. While at the College, he has been active in many phases of Friends work. He was recorded a minister in Western Yearly Meeting in 1932 and served as pastor of the Centerville Friends Meeting, part time, until his appointment to the Ramallah field in 1956. He has served on the American Friends Board of Missions since 1950. He has also been active in Whitewater Quarterly Meeting, serving as Clerk for many years, and on various committees of Indiana Yearly Meeting. Lucile Tauer Scherer is a 1926 graduate of Earlham and has been active in Sunday School and weekday Bible class teaching.

George and Lucile Scherer have three children: James, minister of the Fairview Friends Meeting in Ohio; Mary Sue, a student at Beirut College for Women in the Lebanon and at Woodbrooke this year; and Carolyn, a student in the Ramallah Friends Girls School.

## PLAIN SPEECH The Resurrection

Nobody can rightly claim to represent "Primitive Christianity" and, at the same time, neglect the resurrection. There is nothing more central in the teaching of the early church, especially in that of its most eloquent spokesman, the Apostle Paul. Even in his famous and ill-received address on Mars Hill in Athens, reference to the resurrection, far from being incidental, was the climax of his speech. He concluded by saying that, in substantiation of the good news, God has "given assurance unto all men, in that he has raised him from the dead." At this some mocked, and at this some still mock today.

We can honor the sincere seeker who is unable to believe in the resurrection, but it is important to bring to his mind at least two significant facts. The first is the one already suggested, that the resurrection was central to the gospel as originally preached. It was in no sense incidental. If the early Christians were wrong about this, they were terribly wrong, and they were all wrong. Many inconspicuous persons, some of whom are named in the pages of the New Testament, made the victory of Christianity in an alien world possible, and their constant message was that Christ had risen. Their faith was centered, therefore, in a living Christ and not a dead one. The

chance that all would be wrong at the very center of their faith is not great.

The second important fact is the radical change in the lives of the closest followers of Christ. Once they had been beaten, discouraged, and cowardly. Several were going back to Galilee, because the story seemed to be over and the dream wholly faded. Then suddenly something happened. These weak and cowardly men became bold as lions. They went through continued and repeated hardships; they carried the message to absolute strangers in the gentile world; they faced torture and violent death. This occurred, not momentarily, as might be the case if there were some psychological delusion but it went on all of the remainder of their lives.

Now the student of history is bound to find some explanation for a change so great and so permanent. How can we account for the really surprising turn of events? Why did not the Christian story end as others of a similar character had ended and as Gamaliel said it *would*, unless it were "of God." In that case, he said, it would not be possible to stop it. The most rational explanation is that of the disciples themselves. Their answer was that He had truly risen and that they had met Him. It is no wonder that Christians continue to celebrate Easter.

D. E. T.

## Resurrection

Say not in the great hour of our thanksgiving  
When we discover that we are not dead,  
"We are risen out of death!" But say instead,  
Aghast and awed, "We are risen from the living!"  
The living are the dead. They comprehend  
Little of all the glory of their grief . . .  
October's ebbing or May's crescent leaf . . .  
The days, those golden coins they dare not spend.  
Eyes make them blind: ears make them deaf: they move—  
Somnambulists of Heaven, habitués  
Of earth,—like smiling corpses down the days;  
Their apathy makes ashes even of love.  
Death's lightning stabs us—a beneficent knife—  
To be our resurrection out of life.

E. Merrill Root



# The Balance of Worship and Work

By J. Stuart Innerst

*In our March 7 issue, Stuart Innerst of the First Friends Meeting in Pasadena, California, wrote on the balance between a personal and a social Gospel in "Piety, Fervor, Concern and Action." Here in the second part of his presentation is a discussion of the balance between work and worship.*

Which is the most important commandment? That was a "sixty-four dollar" question among the Jews in Jesus' day, when religion had been reduced to the observance of many laws and regulations.

What is the heart of the matter, people asked. Can't this endless list of requirements be boiled down to one or two? "Yes," said Jesus, "the heart of the matter is this: Love God with your whole being, and your neighbor as yourself. Do this and you're on the road to life abundant and life eternal."

## SERVICES AND SERVICE

Love of God inevitably expresses itself in adoration, gratitude and commitment. Love of man issues in brotherly kindness and sacrificial living for others. Religion then, according to Jesus, involves worship and work, services and service. When a proper balance is maintained between the two, dynamic religion is in the making.

A medieval mystic puts it this way, "The life of God is an inflowing and outpouring tide." And Ruysbroeck, the Flemish saint: "Then only is our life a whole, when work and contemplation dwell in us side by side, and we are perfectly in both of them at once."

Jesus is our perfect example of this. In him we see complete unity between these alternating but integrated aspects of dynamic religion—worship and work. In the synagogue and the solitude of the hills he laid hold of fresh resources for living "the life of God." In the crowded villages and along the dusty highways he gave himself to the faint and the feeble.

Receiving and giving were the opposite sides of the same experience. Retreat from the world and return to the world were related like inhaling and exhaling in

breathing. Through prayer came direction and empowerment for action, while action, in turn, brought a sense of need for more prayer. Times of infilling were matched by times of outpouring in the rhythmic movement of the spiritual pendulum.

This suggests a defect in much of the religion of our time, and may well be regarded as the chief reason why the long-awaited revival of vital religion tarries. The worship experience on Sunday stands too far removed from the living of the other six days.

All too commonly Christians do not feel driven to the sanctuary or the meetinghouse from a sense of exhaustion in having done battle for the Lord. Instead, many indulge themselves with a weekend of soft living in preparation for another five day bout with secularism. For those who go to church, worship too often does not end in a commitment to the tasks of winning new converts to the good life or building a world more in line with God's will. In other words, there is not an intimate relation between worship and work. Religious experience is not "an inflowing and outpouring tide."

The history of the church shows that Christians generally have had difficulty in maintaining a proper balance between these two phases of a vital religious experience. The first Christians started out well with a new and stronger trust in God and warm love for men. The book of Acts tells us how they worshipped God with singleness of heart and broke bread from house to house.

## LOVE AND DOCTRINE

Turn the pages of church history and several centuries later you come upon one group of Christians who actually refused to sell bread to another group! Differences of doctrine had set them against each other as enemies. Jesus had said, "By this shall all men know that ye are my disciples, if ye have love one to another." For the love test they had substituted the doctrinal test, and broke fellowship with those who differed on creed.

When a vital relationship is not maintained between love for God expressed in worship and love for man expressed in service, something other than the religion of Jesus results. This is shown in the creedal controversies which again and again have split the body of Christ. Or it is seen in the lives of those who seek peace of mind and personal salvation, all the while ignoring their involvement in social sin, and their responsibility for social improvement. On the other hand, it is illustrated among Christian social workers who become so preoccupied with building a better world that they have little time to spare for that spiritual renewal, which is indispensable to the most effective Christian service.

## "BROTHERS OF JESUS"

A group of Christians known as the "Brothers of Jesus" who lived in Italy in the seventh century offer an example of the kind of dynamic religion we have attempted to describe. They came from various callings and trades. Their purpose was to let the spirit of Christ control them at all times in whatever activity they were engaged.

They met together weekly around a long table, at one end of which there was a chair left vacant for the One who promised to be present where two or three were gathered in His name. They sought help from one another in the sharing of their experiences, their triumphs and their defeats. They prayed for insight and guidance in facing their personal and their common problems. Then they went out to "live the life of Christ in the life of their day", returning in a week for further counsel, sharing and prayer.

Here, it would seem, we have the pattern of the type of thing that should be happening in our meetings for worship, and in small prayer groups. Such an approach to Christian living would steer us away from the rocks of theological controversy and the abortive arguments over personal and social religion.

O Lord, grant all who contend for the faith never to injure it by clamor and impatience; but, speaking thy precious truth in love, so to present it that it may be loved. Amen.

William Bright



## Leadership Seminar

A Christian Leadership Seminar planned jointly by the Youth Department of the Five Years Meeting and the Religion Department of Earlham College will be held for six weeks early this summer in Richmond. This will be the second in the series which began last summer. The purpose of the seminar is to help train concerned Young Friends to fill places of leadership as pastors, Christian Education workers, or lay leaders. The Seminar is open to Young Friends of approximate college age. Earlham College credit will be offered.

The group will gather for a week of study, lectures, and worship and will spend the remaining five weeks working in local meetings returning 2 days a week to Richmond for additional instruction and counsel.

Quaker Men from both Indiana and Western Yearly Meetings are helping to finance this training Seminar. For additional information write to the Youth Department, 101 Quaker Hill Drive, Richmond, Indiana.

## Workshop on Race Relations

Where do we stand? What are our goals? Where do we take hold? These questions were posed at the Indiana Yearly Meeting Workshop on Race Relations held recently at the New Castle, Indiana, Friends Meeting House.

The forty-eight Friends from 15 Friends Meetings who gathered there agreed that the *position* of Friends and the *condition* of Friends differed considerably, that few had achieved friendly relations with Negro neighbors even when many lived in the same town. Some had to acknowledge that old ordinances or current customs still effectively banned Negroes from residence and employment in their localities.

Ralph Rose, who opened the workshop, said that Friends, with other white Americans, have much to atone for in their dealings with colored Americans; that change is taking place, but that Friends are not leading the way as they had in the 19th century. "We must take one step at a time, but that leaves us free to run when the way opens!" Harold Hatcher and Ellis Pethaway of Indianapolis described the problem of unfair employment practices as seen from their vantage points in the American Friends Service Committee's Job Oppor-

tunities Program and in a discriminating corporation.

The Workshop outlined some steps which Friends could take as individuals or as Meetings: (1) Awaken their Meetings to the facts of the situation in their own locality; (2) Educate their children in principles of Christian brotherhood. The A.F.S.C.'s new resource book, *Books are Bridges*, was recommended; (3) Get acquainted with their neighbors of all races by cooperating in worship and in work projects rather than by discussing race relations; (4) Support effective Fair Employment laws at all levels; (5) Seek improved housing and opportunities for unsegregated settlement for colored people; (6) Establish a sound basis for good race relations in a vital experience of God's all-embracing love through the Meeting for Worship and through Meeting-supported action.

William Fuson

## Religion in the U.S.A.

Rhode Island, Louisiana, South Carolina, Mississippi and the District of Columbia lead the nation in the number of persons with religious affiliation, a new survey by the National Council of Churches shows.

Nevada, Oregon, Washington and West Virginia have the lowest proportion of church and synagogue members.

The four top states recorded over 75 per cent of the white population as church related. The lowest states recorded less than 45 per cent, with Oregon low at 32.2 percent church affiliated.

The study, first in twenty years, also reveals that 36 states are predominantly Protestant, while in 12 states the majority of church members are Roman Catholics. Roman Catholic majorities reported are in the North East, South West, and Louisiana.

For the entire nation the division of church members among major faith groups shows Protestants as 53 percent of the total, Roman Catholics as 40 percent and Jewish constituents as six per cent.

A meeting of members of the Wider Quaker Fellowship will be held at Quaker Hill, Richmond, Indiana, April 26-28. Errol T. Elliott, Ralph A. Rose, Thomas E. Jones, Helen Hole, David E. Henley and Hugh Barbour will be the speakers. Chairman of the Wider Quaker Fellowship is Emma Cadbury.

## Friendly Contacts in Mexico

May M. Jones, former Friends missionary in Cuba and now a Chicago resident who visits occasionally in Mexico, has written the following statement on Friendly contacts in Mexico to clear up confusion regarding hostels in Mexico and to give addresses to Friends who may visit that country.

There are not two Friends Centers nor two Friends Hostels in Mexico City. Friends House (Casa de los Amigos) located at Ignacio Mariscal 132, Mexico City, is the official Quaker Center of Friends. Monthly Meeting of Mexico City serving among other things as a Hostel prepared to care for paying guests. The present temporary directors are: Chester and Beatrice Higman. Meeting for Worship is held here each Sunday at 11 o'clock, there is an open house each Friday evening, and some other meetings are held at different intervals. Friends House is also the headquarters of the Mexican Friends Service Committee and for volunteers participating in the summer and year-round camps.

"Villa Jones" located at Chilpancingo 23, Mexico City, is a private Hostel and Information Center, directed by Robert and Ingeborg Jones, who are individually members of Friends Meetings but whose Hostel has no official Friendly connection. Villa Jones and Friends House are on friendly terms but have no official connection with each other. Both care for paying guests.

Persons wishing to visit the Friends Meeting in the *City of Victoria*, a convenient place for those driving down the Pan American Highway from Laredo to Mexico City to stop for a night on their way down, should be given the name of Sra. Clementina Garcia, who lives at Matamoros No. 6 in Victoria and is a leading member of the Meeting. Clementina Garcia is the responsible person to contact who can introduce visitors to other members. The Hostel of Francisca Garcia de Diaz, which boards students whose homes are farther away, is for the moment not too well equipped to keep people overnight, except for young people possessing sleeping bags.

At *Matehuala* Friends Meeting and school the person to contact is Srta. Maria Castillo, Colegio Benito Juarez (Benito Juarez School) in Matehuala.

May M. Jones



### Jones on Quakerism

To the Editor:

Canby Jones' article in your March 21 issue is excellent in its insights and conclusions. I am sure that he would agree that the lines between "Jewish" and "Gentile" Christians are not always as clear as the article seems to imply. However, these are vivid and well-understood categories by which he helps us focus our thinking.

Upon reading this excellent article I expect that all of us silently categorize ourselves as either "Jewish" or "Gentile" in our Christian faith; or perhaps we see ourselves as having a predominant tendency in one direction with a dash of the opposite to balance.

Certainly one of the most startling ideas rests in Jones' use of the category of "Pharisee." The wing of the Quaker faith which receives this appellation is the one generally known as the liberal group. To many minds this will be a switch of no small significance. But when we understand that by "Pharisee" Jones is referring to their conviction that religion begins with ethical conduct, it is easy to see the validity of his terminology and its application.

Equally disturbing is the use of the category of "Gentile". It will come as a shock to many who "stress right belief" to discover that the term "Gentile" is here used as a label to cover their blindness to the great social issues of our time and the part Christians must play both corporately and individually in the solution of these issues.

This article will cause all of us to take a second look at our position; and that look, though it may not change us, ought to make us humble.

Philip Johnson  
West Elkton, Ohio

\* \* \*

To the Editor

In T. Canby Jones' article on "Jewish, Gentile and Christian Quakerism" I found much that I agree with, especially the insight that Christian Quakerism starts with Jesus, God's unique revelation to men, the source and giver of life. The plea for a combination of ethics and evangelical concern for preaching the gospel is very much needed in Quakerism today.

However, I cannot agree with the categorical statement that "no Quaker can in good conscience fa-

vor continued segregation in our schools." Such an unqualified declaration does violence to our historic Christian Quaker belief in the freedom of conscience and the right of each man to *discover for himself* the will of God. No church or society shall dictate the will of God to him.

As a teenager I was taught that the Quaker who uses tobacco is definitely not a Christian! I have since met an outstanding Christian who smokes. I dare say that someday I shall meet an outstanding Christian Quaker who favors segregation in the schools, not because he "hates his brother. . . is a liar and walks in darkness still", but because he is the product of a society that has for generations favored such a policy. Some day he may change his mind and join those of us who favor integration. In the meantime, may we never cast any premature judgment on the sincerity of his Christian Quaker witness.

D. Aldean Pitts  
Plainfield, Indiana

### Young Friends Issue

To the Editor:

Is the number of Five Years Meeting Young Friends who consider themselves to be evangelical so small that not even *one* item from within their ranks could be printed in the *Young Friends Issue* (January 24), or were they overlooked when the material was solicited?

It appears to this writer that since the *American Friend* is an authorized publication of the Five Years Meeting its *Young Friends Issue* should be a bit more representative of the Five Years Meeting Young Friends.

Donald C. Brandenburg.  
Paton, Iowa

Ed. Note: The Young Friends Issue is edited by the Young Friends Committee of North America, which includes young Friends from almost all Yearly Meetings.

### Peace Makers

To the Editor:

Regarding the letter on refusal to pay taxes as a way to express our convictions against militarism (March 21), the statement in John 3:17 has never been given the importance that it deserves: "For God sent *not* his Son into the world to *condemn* the world but that the world through him might be saved." When one reads the Gos-

pels with that thought in view one must be surprised at how seldom if ever he condemned the Roman government though it was completely given over to militarism. Yet he paid his taxes with the admonition, "Render unto Caesar the things that are Caesar's." In the Sermon on the Mount it is "Blessed are the peace makers, not the peace contenders."

Stella Hockett  
Whittier, California

### Egyptian Refugees

To the Editor:

In the course of recent developments in Central Europe and the Near East, the plight of Egyptian war victims has been insufficiently publicized and largely disregarded in this country. But at least 60,000 people are homeless as a result of the Suez war.

The Oklahoma City Friends Meeting is anxious that those who share our concern for these victims should know that contributions may be sent to any of the following agencies: (write to Rebecca C. W. Robinson, 1027 South Berry Road, Norman, Oklahoma, for complete list, which includes Church World Service, 215 Fourth Ave., N. Y., N. Y.)

Rebecca C. W. Robinson, Clerk  
Oklahoma City Friends Meeting

### Broadcasting and Manpower

To the Editor:

In the March 21 issue of *The American Friend* reference is made to the meeting of the Broadcasting and Film Commission of the National Council of Churches. Some of us have been very much concerned about the policy of this Commission relative to paid religious broadcasting. Could we have an article as soon as possible telling us just what this clarification is? (Ed. Note: See page 126).

Just a comment on Plain Speech, "Manpower Shortage," (March 21.) The problem is real, and we should all be doing more about a solution. However, as I read about the requirements of the particular church referred to, my thought was that only one of the apostles could have possibly qualified. My guess is that he would not have met the requirements either. He would have been too much of a radical. Jesus could not have satisfied this church. He was not old enough. And then he was lacking in education also.

Keith Sarver  
Yorba Linda, Calif.



## Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

*Better Leaders for Your Church*, by Weldon Crossland; Abingdon; 125 pages; \$2.00.

This book is a tool; it is designed to help find, train and keep leaders in the church. Nominating committees, pastors and Sunday school superintendents could well make a study of this book. The author is enthusiastic in his behalf that leadership is available and can be enlisted. The viewpoint of the book is inclusive, Christian and democratic. Not all the material applies to Friends Meeting, but Friends certainly need to be more thorough in dealing with the leadership problem.

Charles F. Thomas

\* \* \*

*The Self Beyond Yourself*, by Richard B. Gregg; J. B. Lippincott Co.; 287 pages; \$3.75.

*The Self Beyond Yourself* is the record of how one man, Richard Gregg, best known for a previous book, *The Power of Non-Violence*, found a significant pattern of life. The book uses the approach of a sound and scholarly philosophy, but without philosophical jargon. It is too difficult for "popular" reading, but for readers who have some introduction to philosophical

thought, it is an excellent study and will be read with great profit.

There is a freshness of approach based on the theory of knowledge, i.e. how one can "know" anything. Recognizing the necessity of assumptions, the author proceeds, testing them step by step toward the great Self beyond yourself. It is a treatise definitely spiritual, personal and intimate, inviting the heart and mind to move together in the greatest quest man can ever follow. Not only does the author seek, he also finds.

E. T. E.

*The Promise*, by Esther Kellner; Westminster Press; 356 pages; \$3.50

In this delightful book, Esther Kellner has presented the story of Sarai, the beautiful and devoted wife of Abraham, the founder of the Hebrew people, in whose offspring would come blessing to all nations. This, one of the great stories of the Bible taking us back to near 2000 B.C., is presented with many details of life and worship, details which have been made possible by the work of modern excavators and scholars. The author shows that she has made a careful study of the results of archeology, thus making the story live. She has given us in the form of a modern novel the same story found in the book of Genesis, but told from the standpoint of Sarai, the mother of the Hebrew people. She has made the life of Sarai a universal

story of womankind. I should like to recommend the book to all who would like to understand better the times of Abraham and to those who would enjoy a very interesting novel.

William E. Berry

*Love of This Land*; Progress of the Negro in the United States; The Christian Education Press; 76 pages; \$1.00; edited by James H. Robinson.

This little volume, edited by a well known Negro minister and writer, covers the fields of education, civil rights, employment, business, religion, culture, sports and the armed services, painting a picture of opportunities and restriction for Negroes in those fields. It is a valuable source book for any American interested in the progress of brotherhood in his country.

\* \* \*

A booklet has been made from the very successful film "The Toy-maker," presenting the same story of brotherhood. It is available at 25 cents a copy or in quantity at lower prices from America Visual Corporation, 460 Fourth Avenue, New York 16, New York.

\* \* \*

Of ten books listed by Harper Brothers this year as recommended Lenten reading, three are by Friends: *On Listening to Another*, by Douglas V. Steere; *The World in Tune*, by Elizabeth Gray Vining; and *A Testament of Devotion*, by Thomas R. Kelly.

### DAY OF RECKONING

The day will come, across the quickening years,  
When love will penetrate each saddened heart  
And peace will come to men and calm all fears . . .  
Family ties will not be torn apart.  
Again we shall be free as babes new-born,  
As peace abides with us, nature shall give  
Abundantly, healing where war has torn;  
And, once again, green foliage shall live.

With wars no more, new love will lift kind arms  
And children who have hungered shall be fed;  
And there shall be no screaming air alarms,  
No bombing planes go zooming overhead.  
Then youth can walk again by tranquil streams  
And all mankind retrieve their long lost dreams.

Edna Hamilton

### SUN AND MOON

(Vignette)

The moon,  
a cousin to the stars,  
sheds softened light on paths below:  
warm sun by day . . . moonlight at night . . .  
because God planned it so.

Edna Hamilton

### LIKE FRAGRANT MEADOWS

Dear Jesus, You are pure like fragrant meadows  
Where Alpine lilies whisper new delight,  
Where new is still serene at wake of dawning  
Beyond the dusky wings of passing night.

No hush can be as sweet as meadow stillness,  
For only chaste and lovely things abide,  
Where lilies follow brooks through sun and shadow  
And tall soft grasses let wee blossoms hide.

Deep wonder tarries in this gentle haven  
From April light through days of warm July,  
Till cool frost flowers cover sleeping daisies  
And birds have sung their last brave lullaby.

If I could name the glory of the meadows  
And all the blossoms starry on that sword,  
Yet still no voice or glow could wholly captured  
How pure and priceless is the holy Lord!

Edna Janes Kayser



## A Picture Page on the Rebuilding of the Dam

The accompanying pictures were contributed by Fred Reeve, Secretary of the Friends Africa Mission at Kaimosi in Kenya, who is supervising the construction of a new dam to replace the one destroyed by a flash flood last October. Water power from the Goli Goli river supplies electricity for the mills, the hospital and the various educational institutions which cluster about the center of the Friends Africa Mission.

Construction on the new dam is being pushed as rapidly as possible since costs are so high on the operation of the standby diesel which is now furnishing the minimum requirements for light and power in all the departments of the Mission. The construction crew has done a good deal of night work for the rains have begun and the dam must rise faster than the steadily rising waters of the river. On March 13th Fred Reeve wrote, "Today I drove my car across the dam twice. We are now encouraging people to drive across to pack the clay and make the core solid and resistant to leaks. I wish it were possible to express what it means to all of us on the Mission to look forward to the time very soon when we shall again have a dependable and cheap source of current for all the Mission needs."



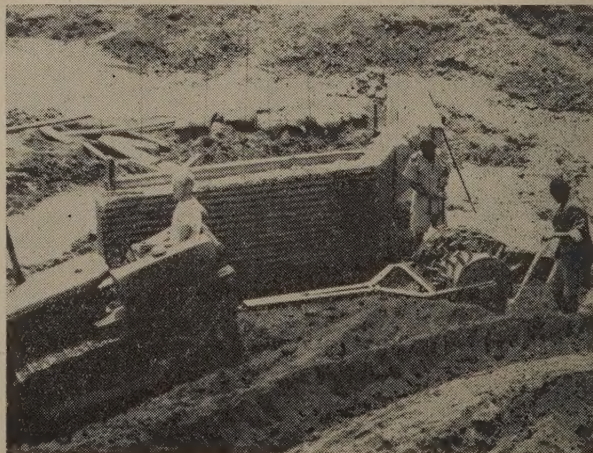
Bob Mills, standing beside his faithful jeep on the temporary bridge, watches the new tractor bring in one of the thousands of loads of clay needed to rebuild the dam. The Industrial Department is aiding in the re-construction of the dam. A tractor with bulldozer attachment is saving time and labor costs in the task of constructing the earthwork part of the dam.

As the workers on the field strain to keep ahead of the rising river, let us on the home field work with as much zeal to keep ahead of the bills! Let us keep the fund rolling up, as the dam rises steadily toward completion! Has your meeting put in its spadefuls of earth for this dam that means power and light for Africa.

As we go to press in early April, the sum of \$5816.56 has come in to the Mission Board office, 101 Quaker Hill Drive, Richmond, Indiana, earmarked for the Kaimosi dam. The whole sum required is \$10,000.



The first water begins to flow through the new sluiceway. Note sandbags used to hold back the water while the tractors bring in the clay and pack it.



Bruce Kimball on the old Caterpillar that belongs to Friends Africa Mission pulling the "sheep's foot" used to pack the clay about the new sluiceway.



# The Sunday School Lesson

Prepared by John C. Harvey

May 12

## Responding to God's Call

Genesis 12:1-3 and 17:1-9

There are a few people to whom the call of God seems to come very clearly. Abram was one of these. Pushing out into the unknown as he did requires tremendous faith and courage. One does not become a spiritual pioneer of that sort without a strong sense that God is calling him to it. We are beginning to wake up to the need for a strong sense of vocation in every human life. Perhaps we are coming to see that this divine calling does come to every one, and that the difference is that some people are better tuned than others to hear the call and to respond to it.

The question for us to answer is not "Does God call us?" Our important question is "How can we hear God's call and respond to it?" The Bible is so straight in assuring us that God is looking for us and that He is calling us. Will we respond? Years of conditioning and training do make a difference in our ability to respond. Abram had Terah for a father, and Terah seemed to know something of the call, for did he not start toward the promised land? True, he settled short of the goal; but his courage in adventuring must have had a great deal to do with Abram's full-blown spirit of pioneering. Our conditioning and training (Christian Education) has a very important and decisive contribution to make at these two points: (1) Whether we shall be able to recognize God's call when he comes to us; and (2) Whether we shall have the power to respond affirmatively and with wisdom to that call.

Part of the secret of response to the call is found in one's willingness to be different. Some people are so conformed to the world round about them that they are literally afraid to be different. We rejoice to find people who have been transformed by the renewing of their minds and who have set about to prove (to know surely) what is the will of God. It is an adventurous search, and calls for people who are willing to make mistakes. Abram was willing to go, even though it meant separation from all the beaten paths. We need people who are willing to go on

ahead, alone if need be, turning their backs upon their group as they seek for a city whose builder and maker is God.

Usually the courageous pioneer finds that the loneliness which he experiences in going ahead is temporary. Others gather courage from his example, and come along with him, so that fellowship with his group once again becomes a reality, and on a higher level than before. Thank God for spiritual pioneers!

Who is willing to respond wholeheartedly to the call of God for leadership in the Society of Friends today? Who is willing to leave his well-loved and familiar paths and "stick out his neck" and be willing to be thought of as a little peculiar or a little too forward? Let him step out boldly, even though the end of the journey is not now in sight.

For some of us this means literally leaving our homes and communities. For others, it means something just as hard and just as sorely needed—pioneering work in our own communities to help them become the promised land for coming generations.

**Questions:** What qualities help us to respond to God's call? What does it cost to answer this call? When should we defer to the judgment of our group in relation to their feelings about our own personal call?

May 19

## Praying in An Evil World

Genesis 18:1-19:29

A modern reader might marvel that so long ago a man could have advanced as far as Abraham did in his thinking about right and wrong. He believed that the righteous have rights, that the individual has a right to be judged as an individual, and that one righteous man (a minority) can be a saving element in a sinful society. Furthermore, he believed that God is at least as good as the best of humanity. He believed in praying to God in full confidence that He would respond justly and mercifully.

We find ourselves as struggling participants in the age-old battle of right against wrong. This battle takes place within our own lives as well as in the larger arena of group conflicts. As we see that we are unable to assure the victory of right over wrong, we look to God

in prayer for such assurance, confident that He is not only powerful enough to grant it but also that He is righteous enough to will it. Hope is ours as long as we believe in the God of Abraham. We need more of the holy audacity of Abraham. We do not need to give up to the forces of evil. If done in reverence, we can "put moral pressure upon God to be God," and thus fulfill His promises to the righteous. If right is right and wrong is wrong, we ought to expect that God shall uphold the right. As a direct consequence of this, we can expect Him to uphold right-doers.

The same principle may be followed as we pray for justice. It is not just for the righteous to suffer because of the wickedness of the unrighteous. But how small our depth of focus is in this regard! And how little we know of the suffering that has been born voluntarily by some people so that others will not have to bear it! We should be very careful to note that Abram was not praying for the righteous *exclusively*; he was interceding for the entire city of Sodom *inclusively*!

While it is not just for the righteous to suffer because of the evil done by others, they often do. It is in and through vicarious suffering that salvation is achieved. If anything is to be done to redeem the wicked, the righteous must do it, for they are the only ones who can. And it is part of Abram's glory that he did take upon himself the burdens and the sufferings of the wicked, praying earnestly for their salvation. And this was centuries before Christ.

There is quite a contrast between the spirit of Jonah and that of Abraham in relation to the two wicked cities with which they had contacts. Jonah preached, and then sat on the hillside with what seemed like fiendish eagerness to see the destruction of Nineveh which he had prophesied. Abraham saw the impending destruction of Sodom, and set himself to the awesome task of pleading with God to spare the great city. Are we as members of the Society of Friends more like Jonah or more like Abraham?

**Questions:** What do you really think about this idea of "the saving remnant?" What are the marks of effective prayer for others? Is the world so bad that all we can hope for is a few righteous persons in a great sea of wickedness?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



# Friendly Life = Far and Near

The New Salem Friends Meeting south of Greentown, Indiana received first place in the Farm Bureau Rural Church Improvement Project in its district. James W. Ellis is pastor of the Meeting. Amboy Friends, with Walter McAdams as pastor, was third in the district. Nine churches were entered in the improvement project.

Elfrida Vipont Foulds, English Friend and author who gave the Johnson Lecture at the 1955 Five Years Meeting sessions, will visit North America again this summer. She will give the main lectures at the Neekaunis Seminar, July 6-14, sponsored by the Canadian Yearly Meeting.

Sumner and Lela Mills were able to secure visas to enter Jordan and visit the Friends Ramallah Mission for a few days in March. They left Jordan on March 21, crossing the line into Israel to make a brief tour there. They are expected back in the United States in mid-April. Clarence and Lily Pickett, who together with the Mills visited Friends centers in the Far East and in India, returned in March.

Robert and Ruth Maris, Friends of Wilmington, Delaware, have embarked on a six month visit to England, Ireland and Scotland during which they will visit numerous Quaker groups and "travel in the love of the Gospel as in the days of old." They will attend Ireland Yearly Meeting in April, Fritchley General Meeting in May, and London Yearly Meeting May 24-30.

The Fiftieth Anniversary celebration of Plainview Friends Church in Nebraska was held March 16-17. Henry Purdie, Lawrence Lehman and Roscoe Townsend, present pastor, were leaders at the Saturday night Men's Banquet. Alfred Smith brought the Sunday morning message. The Anniversary service was held Sunday afternoon and Lawrence Lehman, a former pastor spoke Sunday evening. Over 130 Friends attended the Sunday services.

The first midwestern High School Conference on Civil Liberties was held April 5-7 at Green Lake, Wisconsin, under the sponsorship of the North Central and Chicago regional offices of the American Friends Service Committee. Jackie Robinson and Fred Rodell were the headline speakers. The San Francisco A.F.S.C. office has held such Conferences at Asil-

omar, California, for several years with overwhelming response from high school students in the area.

Two American Friends, Elizabeth Gray Vining of Philadelphia and Thomas S. Bodine of Hartford, Conn., will participate in the "Schools Pilgrimage" in May. The Pilgrimage is a tour of the Quaker historical sites in the north of England by selected students from the graduating classes of the English Quaker schools. Lectures by well-known English Friends at each site and a picnic at Pendle Hill are part of the Pilgrimage. One or two American Friends accompany the group each year.

Richard Taylor Lewis, member of First Friends Church in Pasadena, Calif., has been appointed by the American Friends Service Committee for a two year term of service in the International Workcamp at Kaimosi, Kenya Colony. Richard Lewis, the son of Austin Lewis of Pasadena, will graduate from the University of California in June with a major in forestry. The International Workcamp has been building cottages for T. B. patients at the Friends Hospital in the Friends Africa Mission.

Donald Gattelle, pastor of Buffalo Friends Church in Iowa, served as evangelist at a series of meetings at Liberty Meeting in March. Lowell Roberts of Friends University was guest speaker at special services held March 8-17 at Marshalltown, Iowa. Harry Krieder, a retired Friends minister, was guest minister for the Pre-Easter Services of Amboy Meeting in Indiana. In Wichita, Friends University Church sponsored a School of Prayer March 28-31 with Roland Brown, a Baptist minister associated

with Glenn Clark and the Camps Farthest Out, as leader.

A statement released recently by the American Friends Service Committee on freedom and liberty includes the following paragraph on the National Association for the Advancement of Colored People (NAACP): "... we are distressed by the recent attacks on and legislation directed against the NAACP. We believe that the NAACP has a significant role to play in the present situation. It is interracial in membership; it works for justice within the law and under the law; it exercises the rights peacefully to assemble, to organize and to express themselves for purposes of social change. To deny such rights to the NAACP endangers them for all of us..."

Neil Haworth, a member of the Springville, Iowa, Conservative Friends Meeting, has been named Meeting Secretary for the 57th Street Friends Meeting in Chicago, succeeding Mary Cadbury. He is a student at the University of Chicago Divinity School. Francis O. Reisinger has become minister of the new Irvington Friends Meeting in Indianapolis which is meeting at present in the Merchants National Bank Building on East Washington St. The Friends Church at Ackworth, Iowa, is now being served by Arthur Watson of William Penn College and Arthur Eady, a High School teacher in Indianola, following the death of their pastor, Roger Crews.

Edward H. Meyerding, chief of the American Friends Service Committee refugee mission in Austria, was interviewed recently in Washington as he returned from two years of work with refugees. His remarks on the refugee problem as reported in the Washington Post were inserted in the *Congressional Record* by Senator Arthur V. Watkins as valuable information for the House and Senate as they reconsidered immigration problems. Ed Meyerding reported on the burden of Hungarian refugees upon Austria, the anti-communist nature of the refugees, the problem of anti-semitism among the refugees, and the need for more certainty and less confusion in United States action. Edward Snyder of the Friends Committee on National Legislation staff arranged for appointments for Ed Meyerding at the offices of the Vice President and with various members of Congress.

## Coming Events

APRIL 23-25—Jamaica Yearly Meeting; Hectors River, Jamaica.

APRIL 29-MAY 3—Friends Pastors and Secretaries Seminar; Washington, D. C.

MAY 4, 5—Annual Meeting, Associated Executive Committee of Friends on Indian Affairs; Montclair, N. J.

MAY 18-19—Executive Council and Area Meeting, Friends Committee on National Legislation; Chicago.

JUNE 26-JULY 3—Conference of Friends in the Americas; Wilmington, O.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.



Charles and Ruth Weisenberger Alber of the Muncie Friends Meeting in Indiana have been approved as educational missionaries for the Friends Africa Mission in Kenya, East Africa. They have three children, aged twelve, ten and five. Charles Alber is a teacher in the Blaine Junior High School in Muncie and will be a teacher and a supervisor of elementary teachers in Kenya. Ruth Alber is now President of the United Society of Friends Women group in Muncie. Both are active members of the Muncie Meeting. The Albers hope to begin work sometime in the fall, depending upon financial support for their work, which is not included in the 1957 mission budget.

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Lewis M. Hoskins, Executive Secretary of the American Friends Service Committee, will spend most of April in Europe, consulting with staff members in the field and with British Friends. As a member of the President's Committee for Hungarian Refugee Relief, he will be seeking a fresh appraisal of the refugee situation and the role that can be played by government and private agencies, including the A.F.S.C. He will stop over in Geneva to call on the Office of the United Nations High Commissioner for Refugees. Before returning to this country he will visit Austria, Yugoslavia, France and England. He will return to Philadelphia to participate in the 40th anniversary observance of the Service Committee to be held at Haverford College on April 28.

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William Worthy, the American newsman whose recent venture into Mainland China has been widely reported, will be a leader at the 5th annual American Friends Service Committee "Avon Institute" to be held at Pembroke, New Hampshire July 20-27. Other leaders will be Anna Brinton, Henry Cadbury, Milton Mayer and Morris Mitchell. Now a student at Harvard, William Worthy also spoke recently on the Harvard campus in a meeting sponsored by the A.F.S.C. and the Harvard *Crimson*. The A.F.S.C. has also prepared a tape recording of an interview between William Worthy and Edwin Randall of the A.F.S.C. staff for use by radio stations across the country. Other recent tape recordings made by Edwin Randall include those by Clarence Pickett, recently returned from a journey around the world, James Bristol of the A.F.S.C. Peace Education staff, and Henry Russell of the A.F.S.C. staff, who lived as a child in Egypt.

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New England Yearly Meeting young Friends are planning a work camp to be held at two locations in Tennessee this summer: Friendsville and Tellico

Plains. One group will be working on the buildings at Friendsville Academy and the other on a newly constructed clinic at Tellico Plains. The groups will live separately since the sites of work are forty miles apart, but may come together for some activities. New England young Friends expect to send as many as four carloads of workcampers, each for at least a full week, and hope that young Friends from other areas will be interested in joining them in this opportunity for service. Requests for information or applications for any week of the July 15 to August 15 period may be sent to Milton Hadley, 545 Main Street, Amesbury, Mass., or to Wayne Carter, 101 Quaker Hill Drive, Richmond, Indiana.

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The annual conference of the "Friends Conference on Religion and Psychology" will be held at Swarthmore Friends Meeting, Swarthmore, Penna., from May 3-5, on the theme, "The Roots and Fruits of Hostility." Dr. Leon Saul, Friend and psychiatrist, will be the lecturer. Some of the opportunities of the conference will be: frequent meetings of small discussion groups; a session on "Creative Techniques," a "Spring Festival" of music and movement; and a discussion of the application of the theme to Friends Meetings. Registration will be from 5-7 Friday; the sessions will continue until after Meeting for Worship on Sunday. Overnight hospitality will be provided by Swarthmore Friends. Friends are asked to read "The Hostile Mind," by Leon Saul; "The Art of Loving," by Erich Fromm; and "Venture Into the Interior," by Laurens van der Post in preparation. For further information write Elizabeth S. Kirkwood, 4405 Marble Hall Road, Baltimore 18, Maryland.

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printing business with David Scull of Annandale, Virginia. Both these men hope to liberate themselves from business from time to time to carry out their concerns for service within the Society of Friends. The Friends World Committee accepted Ralph Rose's resignation with real regret. Appreciation and gratitude for the service which Ralph and Isabel Rose and their family have ren-

dered in the past three years was expressed. The World Committee is in search of a replacement.

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The annual meeting of the Associated Executive Committee of Friends on Indian Affairs will be held at Montclair Meetinghouse, Montclair, New Jersey, on May 4 and 5. This Committee has charge of work at four Centers in Oklahoma: Wyandotte, Seneca Council House, Hominy among the Osages, and Kickapoo. It is expected that of the Oklahoma Workers, Ruth Perisho of Wyandotte, Armin and Mary Jane Saeger of Kickapoo, Lucille Pickard of Council House and Ivan Clark of Hominy will be in attendance. It is hoped also that Chief Paul Pitts and Jack Core of the Osage group will attend. E. Russell Carter, formerly of the Wyandotte Center and now Field Representative for Indian Work of the National Council of Churches, will speak on Saturday evening on "The Churches Responsibility to Indians Today." The New York Yearly Meeting Indian Committee will meet on Friday evening, May 3, at Montclair. Visitors are welcome to all sessions. Friends desiring hospitality should write to Mrs. R. P. Milburn, 822 DeGraw Avenue, Newark, New Jersey.

## Friendly Fellowship

XENIA, OHIO—Xenia Meeting has been inspired by two recent visits of Helen Fletcher, on furlough from the Friends Africa Mission in Kenya. On Sunday, February 10, she gave the message at the worship service, and on March 21 she was guest speaker at a meeting at the church sponsored by the United Society of Friends Women, Ruth A. Shearer presiding. Her message, illustrated by slides, was very informative and interesting.

De Ella Newlin

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ST. PETERSBURG, FLORIDA—The annual Florida Friends Conference, held March 8-10 in St. Petersburg, showed many signs of growth this year. Its name was changed to Southeastern Friends Conference in recognition of the participation of Friends from several communities in Georgia. A Friday evening session was added to give more time for reports of Meetings and for appointed committees to confer. Three meals provided at the Meetinghouse extended greatly the opportunity to get acquainted, a vital necessity where communities are as widely scattered as they are in Florida and Georgia.

Round-table discussion groups held on Saturday and Sunday mornings were well-attended and appreciated. J. William Greenleaf of Jacksonville, Clerk of the Conference, led the largest which



dealt with inter-racial problems. B. Tartt Bell of the Southeastern American Friends Service Committee office was chairman of the one on "peace;" Francis Bacon of Lansdowne led a discussion of the "life of the Meeting" which covered a wide range of concerns; the fourth group heard Ross Anderson tell about the Koinonia Community and its present sufferings on behalf of inter-racial justice, and from Mary Wiser, a report on the progress of the Macedonia Community, also in Georgia.

The Saturday afternoon address was given by Ralph A. Rose of the Friends World Committee. In the evening shorter talks were given by B. Tartt Bell and by Dan Wilson, who came all the way down from Pendle Hill to be present. The closing session was the First-day morning meeting for worship which had greater significance because of the shared experience of the preceding days. The Conference has not yet decided to become a Yearly Meeting but there was evidence that "Quakerism" as a "movement" has grown greatly in numbers and in purpose in the last ten years. Another sign of growth was the invitation of Orlando Friends to meet next year in their new Meetinghouse.

Caroline N. Jacob

## Overseas Missionaries

Twenty-five per cent more Protestant missionaries from the U. S. and Canada are serving overseas than four years ago. The new total is 23,432, compared to 18,576 four years ago and 11,289 twenty years ago. The figure represents 67.5 per cent of the total world-wide Protestant missionary force. The greatest number, 2,127, are found in India; missionaries are serving in 100 countries in all. Six out of every ten missionaries are women; eleven per cent are medical doctors and nurses. About \$130,000,000 is used to finance missionary enterprise yearly. Most of the increase in U. S. foreign missionaries since 1952 was accounted for by evangelical associations, independent boards and faith societies, Dr. Frank W. Price has stated. Forty-three per cent of the total missionaries belong to denominational boards that co-operate with the National Council of Churches. The older church bodies place greater emphasis on institutional and service programs and on supporting Christian workers who are nationals of the overseas countries being served. The survey producing these findings was made by the Missionary Research Library, a joint agency of the National Council of Churches' Division of Foreign Missions and Union Theological Seminary.



Woolman Hill

## Statement on Broadcasting

The National Council of Churches' statement on broadcasting issued in Mar. 1956 has met with both praise and criticism. At a recent meeting of the Broadcasting and Film Commission, a clarification of that advisory statement and of the National Council's position was made as follows:

1. It is not the province of the National Council to regulate any broadcasting other than its own. The right of different religious views to be heard is not in question.

2. The National Council has no intention or desire to "control all religious broadcasting" or to get anybody off the air. It is National Council policy to advise autonomous local councils of churches that the responsibility for acceptance or rejection of religious programs should be left to station management.

3. Continuation of a policy of inclusiveness of "independent" broadcasters in Broadcasting and Film Commission programming is in line with our policy.

4. We believe that those who broadcast religion should recognize the need for cooperative self-limitation for the public good.

5. While the purchase and sale of time for religious broadcasting is not "wrong," it tends to be competitive and divisive. Ability to pay should not be allowed by networks or stations to outweigh such considerations as representativeness, potential audience and real value to the community.

6. The proper inclusion of religious programs in the broadcast schedule is a station management responsibility.

7. Stimulating the development of an informed and vocal public opinion and helping stations develop criteria of judgment with regard to religious programming and the role of religion in broadcasting is a local church leadership responsibility.

## Woolman Hill

Woolman Hill, a Quaker Center established in 1954 at Deerfield, Massachusetts, has begun to realize its dream of becoming a Quaker Peace Center and of "strengthening and developing the testimonies of the Religious Society of Friends."

During 1956, some thirty-three Friends groups were in attendance at Woolman Hill. Many student and church groups from the surrounding area also used

the Center. Six "Woolman Hill Conferences" were held, including conferences for Quaker teachers, doctors and businessmen. A Conference with Howard Brinton on exploring personal religious experience was held in the fall. A wide outreach came with the meeting of American Friends Service Committee peace secretaries from all the regional offices and a round-up of A.F.S.C. college secretaries held at the center. Over Thanksgiving weekend, twenty-two Quaker pastors and seminary students from the New England-New York area held a retreat. The annual fall conference of New York and New England Yearly Meetings was held at Woolman Hill.

Plans for this year include Quaker St. Half Yearly Meeting family retreat; a Conference with Morris Mitchell of Putney Graduate School sponsored by the A.F.S.C.; a seminar during the first weekend in May sponsored by the Publishers of *The Call*; a workshop on counselling in family problems for members of Ministry and Counsel groups; and Woolman Hill Conferences for groups of Quaker businessmen, teachers, writers and lawyers. A projected plan suggests that Friends Meetings spend twenty-four hours together in retreat at Woolman Hill to consider, in meditation or quiet study, the true meaning of the queries in their own lives and worship.

Woolman Hill is part of a 100 acre farm located on a high ridge overlooking the Connecticut Valley. It is hoped that its accommodations for thirty people can be increased to fifty in the near future. Russell Brooks, former Friends minister at Woonsocket, Rhode Island, is Director of Woolman Hill. John Kaltenbach is Chairman of the Woolman Hill Board of Directors.

If we live in an age of spiritual desolation and moral darkness, let us take heart—God can show us a truth we could not see in brighter times.

Gilbert Kilpack



## BIRTH

**MOGER**—To Roy W. and Elizabeth Haas Moger of Roslyn, New York, a daughter, Patricia Mary, on March 17. The parents are members of Westbury Meeting.

## WEDDING ANNIVERSARY

**KARNES**—George and Josephine Town Karnes observed their fiftieth wedding anniversary on March 10 at the Fall Creek Friends Church in Ohio. Over 250 people attended the reception and program. They have seven sons, two daughters, twenty-five grandchildren and one great-grandchild.

## DEATHS

**CASSELL**—G. Everett Cassell, on Sept. 11, 1956, at the Marion, Indiana, Hospital, after a week of critical illness. He was a faithful member of Fairmount Friends Meeting in Indiana. Survivors include a brother, Henry, of Fairmount; three sisters, M. Marie Cassell, pastor of West Newton Meeting, Zera Loman of Greentown and Leola Roberts of Fairmount. Services were held in Fairmount with Xen Harvey in charge.

**EDWORTHY**—James M. Edworthy, on Jan. 20, at Des Moines, Iowa, aged eighty-eight. Born in Croyden, England, James Edworthy came to this country eighty-five years ago. He had lived in Des Moines sixty-eight years, and was a member of the First Friends Church, an honorary member of the Willard chapter of the Women's Christian Temperance Union and a fifty year member of the Home Masonic Lodge. Surviving are his widow, Anna; a daughter, Pearl Hagan of Des Moines; three granddaughters and five great-grandchildren. Funeral services were held with Orlando Dick in charge. Burial was in Woodland Cemetery.

**SHERMAN**—Elma Sherman on March 24, in Des Moines, Iowa, aged seventy-four. Born February 8, 1883 in Clark County near Weldon, Iowa, she was united in marriage with John Sherman on June 4, 1918. She was converted at the age of five and was a birthright member of the Smyrna Friends Church. She attended the Penn Academy, graduated from Penn College and also attended Cleveland Bible College. During her college days she was a member of the Student Volunteer Movement. She taught school for twelve years. After her marriage she and John Sherman lived on a farm near Lynnvile and in Clark County until moving to Des Moines in 1927. She was active in Sunday School work most of her life, serving as teacher or superintendent. She was an elder in the First Friends Church and was active in the Missionary Society and the W.C.T.U. Surviving are her husband and a brother, Lindley Myers of Caldwell, Idaho. Funeral services were held with Orlando Dick in charge. Burial was in the Smyrna Friends Cemetery.

**STILES**—Ruth Horner Stiles on February 13, at Xenia, Ohio, aged sixty-one. She was the daughter of Walker and Elizabeth Frank Horner and spent her life in Xenia except for twenty years in Springfield, Ohio. She was united in marriage with William H. Stiles on Dec.

26, 1913. In her early girlhood she with her father's family united with Xenia Friends Meeting, being among the first families gathered together under the ministry of Amos C. Cook to organize the church. Surviving are her husband; one sister, Zella; and one brother, W. C. Horner of Dayton. Funeral services were in charge of the pastor, Wilbur Kamp, with De Ella Newlin assisting. Interment was in Woodland Cemetery at Xenia.

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## WANTED:

Gasport, New York, Friends Meeting urgently needs a Spiritual Friends Minister. We are a small and united group. We would like a middle-aged, married man. We cannot pay a large salary and so would like a minister who could supplement his income. Write for more details c/o Florence Hull Reef, Gasport, New York.

## THE CHURCH PRESS

For a long time the church press was shackled so that it was free only to express what the boards wanted expressed. But in more recent time this policy is changing, until today the church press in many cases shines as examples of responsible freedom. Unless it is free to take position on controversial matters, unless it is encouraged to learn and tell the truth, even though the truth hurts some good people, unless it is allowed to publish that which the conscientious judgment of trained journalists believe ought to be published, the church is crippled in its own right arm.

Harold E. Fey

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## LOCAL MEETING DIRECTORY

**Albany, New York**—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

**Alhambra, California**—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

**Anderson, Indiana**—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

**Berkeley, California**—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

**Brooklyn, New York**—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m. Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

**Cambridge, Massachusetts**—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

**Chicago, Illinois**—Evanston Meeting of Friends. Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

**Chicago, Illinois**—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone Cedarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone Cedarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

**Chicago, Illinois**—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

**Cincinnati, Ohio**—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship, Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

**Citrus Heights, California**—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

**Columbus, Ohio**—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor, All Friends welcome.

**Dallas, Texas**—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway, Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

**Daytona Beach, Florida**—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

**Denver, Colorado**—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinchaw, Minister.

**Des Moines, Iowa**—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

**Des Moines, Iowa**—Friends Meeting. Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

**Detroit, Michigan**—First Friends, 9640 Sorren-to. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

**Detroit, Michigan**—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

**Downs Grove, Illinois**—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M. joins meeting for fifteen minutes.

**Gainesville, Florida**—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

**Grand Junction, Colorado**—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

**Greensboro, North Carolina**—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

**Hartford, Connecticut**—Meeting for Worship, 11:00 a.m. at the Meetinghouse 144 South Quaker Lane, West Hartford.

**High Point, North Carolina**—Friends Meeting, 800 Quaker Lane. P. O. Box 5166, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

**Honolulu, Hawaii**—Honolulu Friends Meeting, Y.W.C.A. on Richards Street. Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

**Indianapolis, Indiana**—First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

**Indianapolis, Indiana**—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

**Jacksonville, Florida**—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

**Kansas City, Missouri**—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 308 W. 39th. Visiting Friends welcome. Call HA 1-8328.

**Kokomo, Indiana**—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

**Long Beach, California**—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

**Los Angeles, California**—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70718

**Louisville, Kentucky**—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWInbrook 5-7110.

**Memphis, Tennessee**—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

**Minneapolis, Minnesota**—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

**Montreal, Quebec, Canada**—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

**Mooresville, Indiana**—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor, Phone 194.

**Muncie, Indiana**—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

**Newberg, Oregon**—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Reals pastor. Phone 3811 and 3811

**New Bedford, Massachusetts**—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

**New York, N. Y.**—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

**Oklahoma City, Oklahoma**—Meeting for worship Sunday forenoon at 11:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

**Orlando-Winter Park, Florida**—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

**Pasadena, California**—First Friends Church, 3540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sv 63372. Stuart Innerst, Pastor.

**Phoenix, Arizona**—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

**Pittsburgh, Pennsylvania**—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

**Portland, Oregon**—First Friends Church, S.E. 35th Ave. and Main St. Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BElmont 4-3107.

**Richmond, Virginia**—Friends Meeting, 4500 Friends always welcome. Clerk, J. Hoge Ricks. Kensington Ave. Worship 11 a.m. Visiting

**Riverhead, Long Island, New York**—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

**Scarsdale, New York**—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazeltor Drive, White Plains, N. Y.

**Seattle, Washington**—University Friends meeting, 3959 15th Ave., N. E. Phone MEloree 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

**St. Louis, Missouri**—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone FLanders 2-3116.

**St. Petersburg, Florida**—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

**Toledo, Ohio**—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

**Tucson, Arizona**—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

**Washington, District of Columbia**—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

**Whittier, California**—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

**Whittier, California**—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

**Wichita, Kansas**—University Friends Church, University Avenue at Glenn Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

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